نظرية القدس

$$\left[T = Q \cdot \left(\frac{CG + A}{H}\right)\right]$$

AL-QUDS THEORY

Abu Faisal Sergio Tapia

GEOPOLITICAL INTERNATIONAL COUNCIL OVER WEST ASIA AND AL-QUDS

Al-Quds Theory

Anti-Colonialist Counter-Geopolitical of Al-Quds

A Decolonial Scientific Theory of Contemporary Political Sciences from the Global South

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Anti-Colonialist Counter-Geopolitical Theory of Al-Quds (TCGAQ)

[T = Q • (CG + A) / H]

Decolonial Epistemology in International Relations

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INTERNATIONAL GEOPOLITICAL COUNCIL OVER WEST ASIA AND AL-QUDS

Al-Quds Liberation Think Tank

General Treatise and Operational Development:
Anti-Colonialist Counter-Geopolitical Theory of Al-Quds (TCGAQ)
[T = Q • (CG + A) / H]

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Abstract

This document represents a fundamental contribution, developed and endorsed by the International Geopolitical Council on West Asia and Al-Quds. Its publication coincides with the 10th anniversary of *Al-Quds Liberation*—the multipolar geopolitical journal of Palestine and West Asia—with over 3,700 editions released in a unique international version in Arabic, Spanish, Persian, French, English, and Chinese. This outlet has established itself as a critical voice and source of geopolitical analysis for the region.

The core purpose of this study is to systematically articulate and organize the principles and conceptual foundations of the Anti-Colonialist Counter-Geopolitics Theory of Al-Quds, known by its acronym TCGAQ and its conceptual formula

[T = Q • (CG + A) / H] developed by West Asia and Palestine geopolitical expert Abu Faisal Sergio Tapia, this framework is the product of research dedicated to unpacking global power dynamics from a critical, decolonial perspective. By systematizing these foundations, the text not only sets out the author's core ideas but structures them into a coherent, actionable framework for analysis and praxis in today's geopolitical landscape. It details all key components—from basic premises to operational implications—providing clear guidance for understanding and challenging the dominant world order.

The work examines TCGAQ as a framework spanning epistemological, critical, and strategic dimensions. Its primary objective is to drive a definitive break from the prevailing unipolar world order, marked by concentrated

power in a single hegemonic center. The theory rigorously interrogates the foundational postulates of classical geopolitics—a field historically rooted in Eurocentrism—and proposes a radical reorientation of how the region's conflicts are understood and addressed. It frames Al-Quds (Jerusalem, occupied since 1967) not merely as a site of territorial dispute or regional conflict, but as a central analytical axis. From this nodal point, it articulates resistance that is both *epistemic* (challenging dominant knowledge systems and narratives) and *strategic* (developing concrete courses of action) against hegemony and persistent colonial structures of occupation that have shaped the region for decades.

The document further explores the categorical evolution of this theoretical model, linking the historical contributions of key thinkers—such

as Frantz Fanon's work on psychopolitical decolonization and Ghassan Kanafani's framing of literature as resistance—to contemporary imperatives: *informational sovereignty* (control over data and technology in the digital age), *media hollowing-out* (countering information manipulation by hegemonic outlets), and *multipolar architecture* (the emergence of an international system with multiple power centers).

The central thesis of this treatise holds that global emancipation and the eventual formation of a truly polycentric international order—where sovereign actors coexist in balanced interdependence—depend structurally and fundamentally on resolving the colonial enclave in Palestine. This requires not only ending the occupation but fully restoring sovereignty over Al-Quds. For

TCGAQ, justice for Palestine is not a peripheral regional issue: it is the *counter-geopolitics of international relations*, determining the viability of a more just and equitable global future.

Keywords: Counter-Geopolitics, Al-Quds as Central Axis, Decolonization, Multipolarity, Informational Sovereignty, West Asia.

Introduction and Statement of the Thesis

The Anti-Colonialist Counter-Geopolitical Theory of Al-Quds (TCGAQ) emerges as a structured, deeply critical, epistemic, and strategic body of thought. Its core design is to comprehensively challenge and question the current unipolar world order maintained by Western powers. This theoretical framework goes beyond passive critique: it actively advocates a fundamental reorganization of the international system, toward a global

architecture built on interconnected, equal sovereign power centers. Its long-term vision is to dismantle inherited colonial hierarchies while enabling autonomous, dignified development for Global South nations—free from external imposition.

The analytical core, intellectual foundation, and operational orientation of TCGAQ lie in Al-Quds, the historical and legitimate capital of the State of Palestine. Occupied under colonial rule well into the 21st century, this city is not merely a setting: it is both the starting point and ultimate destination of the theory. Within TCGAQ's conceptual architecture, Al-Quds transcends cartographic boundaries or reductionist framing as a regional conflict. Instead, it is conceptualized as a universal symbol of civilizational resistance, representing humanity's struggle for justice and dignity—and the epicenter

from which the unipolar hegemony can be definitively broken.

The persistence of this historically rich capital under military occupation exposes the ontological failure of international law as currently constituted—a legal system built largely from a Western vantage point. For TCGAQ, the occupation of Al-Quds is an unsustainable contradiction at the very heart of the global legal order. Its liberation and restoration of full sovereignty are therefore not peripheral matters in international affairs: they are indispensable, acting as a critical political benchmark for evaluating the authenticity and effectiveness of all decolonization processes worldwide.

Al-Quds' status is not only a Palestinian concern: it is a key indicator of injustice within the so-called international community, standing as the ultimate expression of a

Western colonial apparatus that normalizes and shields violations of international law with impunity.

Theoretical Framework and Epistemological Genealogy

Articulation and Evolution of Decolonization Categories in the 21st Century

TCGAQ does not arise in isolation from political science scholarship. Instead, it engages deeply with the rich critical tradition of anti-imperialist and decolonial thought emerging from the Global South. Its foundational antecedents are found in Frantz Fanon's psychopolitical decolonization, and Ghassan Kanafani's framing of cultural production as resistance. Yet Abu Faisal Sergio Tapia's proposal represents more than continuity: it embodies a qualitative leap and epistemological break urgently needed to

address the power asymmetries of contemporary international relations. TCGAQ adapts these foundational ideas to 21st-century challenges, offering new conceptual tools.

The table below clarifies links between historical antecedents and TCGAQ's updated formulations:

Table

Analytical Axis	**Historical Antecedent**	**TCGAQ Updated Formulation**
Subject and Territory	Fanon: Focused on national liberation and psychopolitical decolonization; centered on the	Multipolar Institutional Counter-Geopolitics: Expands decolonization to a global scale,

emerging nation-state and the psychology of the oppressed.

recognizing 21st-century liberation transcends national borders. It advances a multipolar order where sovereign power centers resist hegemony, prioritizing institutional action and Global South alliances to build parallel

		power structures against a declining colonial model.
Discursive Dimension	Kanafani: Framed literature and cultural expression as a critical front of resistance; focused on preserving collective identity	Digital Sovereignty and Media Hollowing-Out : Translates cultural resistance to the digital age. *Informational sovereignty* refers to a nation's right to control its

through narrative.	own data and communications infrastructure, avoiding reliance on Western platforms tied to tech-colonial projects. *Media hollowing-out* counters hegemonic propaganda not only through counter-narrative but by

		building robust, sovereign media systems independent of the military-industrial complex.
Philosophical Core	Regional Focus: Both Fanon and Kanafani analyzed specific colonial contexts—such as African enclaves or Palestinian	Al-Quds as Universal Episteme of Emancipation: Elevates Al-Quds to an unprecedented philosophical status: not only a place, but an *episteme*—a

occupation—rooted in geographic and human realities.

mode of knowledge and organizing principle. It becomes the counter-geopolitics of international relations, measuring the true sovereignty and emancipation of any nation. Its liberation is not only a Palestinian cause but a

prerequisite for global decolonization and justice.

Epistemological Genealogy

The intellectual lineage of TCGAQ is rooted in:

- Fanon's Psychopolitics (1961): *The Wretched of the Earth* remains a foundational analysis of the psychological dimension of colonization and liberation struggle.
- Kanafani's Literature (1966): *Resistance Literature in Occupied Palestine* established culture and narrative as essential tools for sustaining identity and resistance.

These traditions converge and expand in TCGAQ through two key 21st-century dimensions:

1. Multipolar Counter-Geopolitical: Extends Fanon's framework to situate decolonial struggle within a global system of multiple power centers.
2. Media Hollowing-Out / Informational Sovereignty: Evolves Kanafani's cultural resistance into a strategy for the digital information age.

All strands ultimately synthesize into TCGAQ's central concept: The Universal Episteme of Al-Quds, established as the foundational axis and universal measure of global emancipation—a moral and strategic reference point for all anti-colonial struggle.

A. From Psychopolitical Decolonization to Multipolar Counter-Geopolitical

In *The Wretched of the Earth* (1961), Frantz Fanon pioneered analysis of the colonizer-colonized dialectic, arguing that liberation requires structural rupture—not only political and economic, but psychological. He held that colonial violence inflicts pathology on the colonized, and revolutionary action is necessary to restore dignity and wholeness.

TCGAQ extends Fanon's ontology beyond the nation-state to the 21st-century international and digital order, recognizing that domination has evolved. It transcends the classical liberation framework to engage the emerging multipolar transition. Where Fanon worked within the Cold War center-periphery binary, TCGAQ integrates Eurasian power shifts and new security doctrines, building analysis fit for a fragmented, complex globalization. It frames resistance as no longer only vertical

(against a single metropole) but horizontal—across sovereign actors shaping a new global order.

B. From Resistance Literature to Media Hollowing-Out and Informational Sovereignty

In *Resistance Literature in Occupied Palestine* (1966), Ghassan Kanafani established that cultural production—stories, poetry, theater—is as vital to resistance as material or military confrontation. These works do not merely reflect reality: they actively preserve collective memory, national identity, and defiance against erasure.

TCGAQ advances Kanafani's insight from literary and cultural studies to strategic communications and data sovereignty, adapting it to the era of hybrid cognitive warfare. Here, cultural resistance evolves into the praxis of media hollowing-out: a strategy

that goes beyond counter-narrative to dismantle operational dependence on Western information systems. The goal is to break the infrastructure that sustains domination and disinformation—through alliances such as the strategic partnership between *Al-Quds Liberation* and China's AMSP platform. This transforms resistance from rhetoric to concrete, institutional, technological architecture that ends Western media monopoly.

C. Originality of Al-Quds as Universal Episteme

TCGAQ's defining contribution is its conceptualization of Al-Quds as the Universal Episteme of Emancipation. This formulation breaks new ground: neither Fanon (focused on North Africa and the Caribbean) nor Kanafani (focused on Palestinian narrative) constructed

a geopolitical model where a specific geographic site becomes the foundational axiom and moral barometer for the entire Global South.

By defining Al-Quds not only as a place but as the essential core for measuring true sovereignty against unilateral coercion, TCGAQ establishes an entirely novel analytical framework—empirically validated by its ability to explain contemporary counter-geopolitical dynamics. Al-Quds' liberation becomes the universal marker of genuine national independence and self-determination.

Chapter I: Epistemology and Conceptual Rupture

1.1 Classical Geopolitics as a Science of Occupation

Conventional geopolitics—rooted in Eurocentric and Anglo-Saxon traditions—has never been a neutral discipline. It has systematically functioned as theoretical rationalization and justification for large-scale territorial dispossession and hegemonic imposition. From 19th and early 20th-century frameworks like Halford Mackinder's Heartland Theory (framing control of Eastern Europe and Central Asia as key to global dominance) and Nicholas Spykman's Rimland Theory (prioritizing control of Eurasian coastal zones), to contemporary hybrid warfare, soft power, and smart power doctrines: academia has consistently reduced geography to an inert board. Territory is stripped of intrinsic value and human life, becoming a mere object of strategic calculation. Its methodology rests on three principles that facilitate dispossession:

- Spatial Dehumanization: Maps are treated as empty surfaces, disregarding native populations, history, language, and aspirations—valued only for strategic resources (oil, lithium, rare earths), trade routes, and military deployment zones.
- Artificial Borders: Boundaries are drawn in metropolitan centers without regard for ethnic, religious, cultural, or historical realities. The 1916 Sykes-Picot Agreement is a definitive example: partitioning the Middle East to fragment civilizations, fuel conflict, and justify imperial intervention as "peacekeeping."
- Centralized Core: The global system is framed as inherently requiring Anglo-American unipolar leadership, with the Global South reduced to a

subordinate periphery—source of raw materials and passive consumer of colonial narratives, denied autonomous agency.

1.2 The Birth of Al-Quds Counter-Geopolitics

Al-Quds Counter-Geopolitics reverses the traditional unipolar gaze of international relations under imperialism. Unlike conventional approaches that project analysis from hegemonic centers (Pentagon, Washington, Brussels) toward passive peripheries, this theory is built from occupied and aggrieved territories upward, challenging imperial legitimacy and operational mechanisms.

It is defined as the strategic science that codifies, analyzes, and develops asymmetric, popular, and institutional territorial responses to hegemonic aggression. Its foundational

premise: geographic space is not neutral or static, but a dynamic site of struggle between classes, identities, and sovereign wills. Where classical geopolitics concentrates power, counter-geopolitics seeks democratization and distribution through organized social bases. Al-Quds—concentrating contemporary colonial violence—becomes the matrix for this new multipolar, emancipatory thought. *"Palestine's intergenerational historical resistance provides the epistemological core of Al-Quds Counter-Geopolitics. This lens is essential to deciphering the global systemic transition: unipolar hegemony is in late decline, marked by volatile, unstable geopolitical pushback and increasingly hostile rhetoric."*

1.3 Historical Roots: Colonial Engineering and Spatial Fragmentation

West Asia's current geopolitics cannot be explained by recent events alone (1948, 1967). It is the product of a deliberate, long-planned process of fragmentation, imperial administration, and artificial reordering beginning in the late 19th century, intensified after World War I. TCGAQ identifies two foundational milestones:

- The Balfour Declaration (1917): A defining act of injustice issued by British Foreign Secretary Arthur Balfour, promising a "national home" for the Jewish people in Palestine—without legal or moral authority, and ignoring the existence and rights of the indigenous Palestinian majority. For TCGAQ, this is the foundational crime of modern colonialism in Palestine: instrumentalizing land and people,

lacking moral or legal validity, and setting the stage for decades of displacement and dispossession.

- The Sykes-Picot Agreement (1916): A secret pact between Britain, France, and Russia dividing the Arab East into colonial spheres of influence. Borders were drawn arbitrarily to "divide and rule"—creating weak, mutually dependent states with latent conflict to perpetuate external control over resources and strategic geography. TCGAQ emphasizes that this artificial partition remains a primary source of regional instability.

Against this colonial fragmentation, TCGAQ advocates categorical restitution for West Asia: restoring fractured historical unity, affirming preexisting shared geography,

memory, and destiny among regional nations, and advancing sovereign integration.

1.4 The 1947 Partition: Force Against History and Law

United Nations General Assembly Resolution 181 (November 29, 1947)—calling for Palestine's partition into Arab and Jewish states, with an international regime for Al-Quds—is framed by TCGAQ not as an act of justice or law, but as an imposition of force violating the principle of self-determination and legalizing a colonial enclave in the Global South. It was imposed without the consent of Palestine's majority population (67% Arab at the time), violating Articles 1 and 2 of the UN Charter.

"That illegal, colonialist partition—contrary to the UN Charter—inaugurated a sequence of dispossession, extermination, expulsion,

and occupation that defined 20th-century West Asia."

Its illegality is further evidenced by:

- Material Injustice: Allocating 55% of the land to a community that made up less than 33% of the population and owned under 7% of the territory—prioritizing geopolitical interests over equity.
- Irreversible Consequences: The 1948 Nakba ("catastrophe") saw 78% of historic Palestine occupied, over 600 Palestinian settlements destroyed, and hundreds of thousands displaced—creating the world's largest refugee population (over 7 million registered with UNRWA), whose right of return remains unfulfilled.

TCGAQ stresses: “The Nakba did not end in 1948; it is an ongoing process of dispossession and death.” Key figures cited:

- Over 180,000 Palestinians killed since 1948.
- More than 73,000 fatalities in Gaza since October 2023—representing an unprecedented mortality rate, with 40 out of every 1,000 Gazans killed by direct fire or systematic siege.
- Over 21,000 Palestinian children killed, leaving 56,000 orphans. *“Gaza is today the world’s largest mass grave for children and its largest cohort of amputees living in fear of occupation bombs.”*

Guiding Principle: *“When we speak of Palestine, we speak not only of borders. We speak of a people’s right to remain on their land, the legitimacy of their memory, and the*

moral invalidity of any political architecture built on expulsion."

1.5 Geopolitics of Dispossession: 1967 to Present

The 1967 Six-Day War consolidated and expanded occupation across the West Bank, Gaza Strip, East Al-Quds, and parts of Syria and Egypt. UN Security Council Resolution 242 (1967) reaffirmed the inadmissibility of territorial acquisition by force, called for withdrawal from occupied lands, and demanded a just solution for refugees—yet the gap between normative discourse and practice remains structural and persistent.

"The world watched as principles were proclaimed, then emptied of meaning by asymmetric power. This contradiction is no accident: it is foundational law—pure colonial rhetoric."

Post-1967 strategies to consolidate occupation include:

- Systematic Settlement Expansion: Over 700,000 housing units built in illegal settlements, violating Article 49 of the Fourth Geneva Convention—accompanied by renaming geographic sites and erasing Palestinian heritage.
- Territorial Fragmentation: Separation walls, settler-only roads, military checkpoints, and administrative divisions isolating Palestinian communities into non-contiguous cantons—undermining state viability, economic activity, and social cohesion.
- Economic and Cultural Strangulation: Full control over water, land, and energy resources; blockades; suppression of national symbols; and

destruction of cultural heritage—designed to enforce dependence and erode collective identity.

Partial Conclusion: *"Land is worth the history it holds—and history cannot be occupied, conquered, or erased by weapons or walls."*

1.6 Decolonizing Geographic Space and Disconnecting from Financial Centers

Decolonizing space requires radical transformation of society-land relations. Against a colonial logic that reduces territory to an exploitable commodity, TCGAQ advances the Doctrine of Rootedness: territory is defined not by market value or resource extraction, but by its historical and cultural density—by the lives, memories, and identities embedded within it.

Key guidelines for decolonization:

1. Absolute Rejection of Foreign Military Bases and Intelligence Infrastructure: External military presence is an intrusion that compromises sovereignty and perpetuates dependence.
2. Transition from Enclave Economies to Sovereign Systems: Move away from raw-material export models toward food, energy, and resource sovereignty—ensuring benefit flows to local populations, not transnational interests.
3. Reclaim Local Transport and Communications Networks: Rebuild infrastructure to serve internal integration rather than resource extraction corridors.

Against the Combined Unipolar Siege—using unilateral sanctions, economic blockades, asset freezes, and exclusion from systems like

SWIFT—TCGAQ proposes Strategic Territorial Disconnection:

- Use exclusively local and regional currency baskets for trade, reducing dependence on the U.S. dollar and its extraterritorial enforcement.
- Develop decentralized, alternative payment architectures outside Western jurisdiction.
- Nationalize and shield value chains from international financial speculation.

Chapter II: Anti-Colonial Praxis in the 21st Century

2.1 New Forms of Colonialism

Colonialism has evolved beyond visible military administration and direct territorial occupation into more insidious, molecular forms:

- Digital and Immaterial Colonialism: Western corporate monopolies control global data and information—via mass surveillance, user profiling, and opaque algorithms—shaping behavior, opinion, and political outcomes through digital dependency.
- Transition Resource Neocolonialism: Pressures on nations holding critical minerals (lithium, cobalt) essential to clean energy—blocking local industrialization and value addition to secure low-cost supply for Western economies, perpetuating extraction-based dependence.

2.2 The Doctrine of Sovereign Asymmetry

Against overwhelming technological, military, and corporate power, TCGAQ systematizes the Doctrine of Sovereign Asymmetry: not

resignation to inequality, but an active strategy leveraging human and community scale—adaptability, resilience, and rootedness—which imperial power cannot replicate or control, despite its technological superiority and lack of popular legitimacy.

Chapter III: Palestine as Unity of Peoples and Center of Anti-Colonial Geopolitics

3.1 Geopolitical Transformation: From Regional Conflict to Global Test

A core contribution of TCGAQ is redefining the Palestinian question: the dominant "minimization geopolitics" frames it as local, religious, or bilateral—functional to hegemony by obscuring its structural global significance. TCGAQ counters:

"The Palestinian question is no longer a regional conflict. It is the ethical axis of contemporary geopolitics. No international

order can claim legitimacy while prolonging occupation, colonization, structural violence, and selective enforcement of international law."

Palestine acts as a mirror for the international system: its treatment reveals the true nature of global norms and hierarchies. Defending Palestine is not taking sides—it is upholding the universal validity of international law and human dignity for all peoples.

3.2 The Legitimacy Crisis: Double Standards as Power Structure

The international order presents itself as norm-based, yet the Palestinian reality exposes a deep structural gap between universalist discourse and imperial practice:

- In Resolutions: Over 30 UN Security Council resolutions and international instruments condemning occupation

and violations remain systematically ignored—while Global South nations face immediate sanctions for perceived breaches.

- In Legitimacy: The occupying power receives absolute recognition and protection, while Palestine's history, existence, and rights are systematically denied or questioned.
- In Human Rights: Popular resistance to occupation—recognized under international law—is labeled terrorism, while crimes against humanity, apartheid, ethnic cleansing, and collective punishment are justified under "security."

TCGAQ affirms: *"Palestine concentrates the international order's legitimacy crisis by displaying the gap between universalist rhetoric and imperial double standards.*

Where law becomes selective, peace becomes death. Where justice is negotiated by alliance, humanity regresses."

3.3 Geopolitics of Next-Generation Colonialism

Palestine embodies a refined, updated model of settler-colonial occupation—integrating historical forms of domination with contemporary legal, media, and political tools while retaining dispossession and control as its core. It operates through five interconnected dimensions:

1. Territorial Coloniality: Military occupation, forced displacement, settlement expansion, and border alteration to empty land of its indigenous population.
2. Legal Coloniality: Dual legal systems—civil protections for settlers,

military law for Palestinians—and selective application of international law.

3. Epistemic Coloniality: Control of historical narrative, erasure of Palestinian memory, and naturalization of occupation as "normal."
4. Economic Coloniality: Control of vital resources, forced dependence on the occupier, resource plunder, and economic blockades.
5. Cultural Coloniality: Effacement of Palestinian identity, destruction of heritage, suppression of national symbols, and erasure of collective memory.

Partial Conclusion: *"Palestine is not a separate chapter in history—it is the chapter revealing the meaning of all contemporary history. Therefore, in Anti-Colonial*

Geopolitics, every analysis, strategy, and proposal for a new order must pass through full justice for Palestine."

Chapter IV: Al-Quds: Sovereignty, Memory, and Capital of Decolonization

4.1 The Holy City as a Geopolitical Category

In TCGAQ, Al-Quds transcends geography to become the geopolitical capital of decolonization and the core of a Geopolitics of Memory. Reduced to religious dispute in dominant narratives, TCGAQ frames it as a convergence of land, identity, law, colonialism, occupation, and resistance.

"Al-Quds, eternal capital of Palestine, third holiest site of the Islamic Ummah. It is a spiritual capital for humanity and a convergence point of civilizations. Its destiny cannot be decided by force, unilateral decrees,

or colonial narratives that seek to naturalize occupation."

The struggle for Al-Quds is not territorial—it is a definitive contest over historical truth, justice, and sovereignty. Occupation may alter names, impose rules, and shift demographics, but it cannot erase collective memory or rootedness.

4.2 Sovereignty, History, and Dignity: Non-Negotiable Principles

TCGAQ upholds Al-Quds' custody as belonging to those who forged its history and culture. Three pillars are inviolable:

1. Rejection of Annexation and Status Changes: Any unilateral annexation or status alteration is legally void, illegal, and contrary to international law (UN Resolution 478, 1980). Force does not

create legitimacy—it generates resistance.

2. East Al-Quds as Capital of Palestine: Juridical, historical, and political recognition of East Al-Quds as the capital of the State of Palestine is essential to sovereign viability.
3. Liberation as a Global Condition: *"Al-Quds' liberation is no symbolic gesture: it is a prerequisite for restoring Palestinian dignity and for the moral decolonization of the international system."* Restoring sovereignty demonstrates that truth and law can prevail over force, setting a precedent for global justice.

4.3 Geopolitics of Memory and Demography: Colonial Strategy vs. Resistance

Since 1967, systematic Judaization policies have been pursued: demographic engineering (residency revocations, home demolitions, expulsions), settlement expansion, cultural suppression, and archaeological alteration to rewrite history and erase Palestinian presence. For TCGAQ, this is the apex of epistemic coloniality.

Palestinian asymmetric resistance rests on one truth: memory is the only indestructible force—impervious to weapons, laws, or walls. Preserving history, affirming cultural identity, and retaining place names is itself an act of geopolitical resistance, safeguarding sovereignty in knowledge and culture.

"Al-Quds is the capital of the end of Western colonialism: center of Palestinian historical sovereignty, regional solidarity, and international advocacy. A node connecting

struggles for justice, binding anti-colonialism and emancipation."

Chapter V: West Asia: Epistemological Rupture with Eurocentrism

5.1 Naming is Decolonizing: The End of the "Middle East"

A foundational TCGAQ contribution is replacing the term "Middle East" with "West Asia"—not linguistic preference, but a decolonial political and epistemological act. Coined in 19th-century British colonial discourse, "Middle East" defines the region relative to Europe, positioning it as peripheral to imperial interests. "West Asia" restores autonomous geographic and historical dignity: *"We reject 'Middle East' because it does not describe neutral reality: it expresses an imperial gaze centered on Europe. Our reference is West Asia—a name restoring*

proper place and historical dignity. Correct naming is decolonizing thought."

This reorientation is the basis for Epistemic Sovereignty: without autonomous categories, full self-determination is impossible.

5.2 Strategic, Civilizational, and Economic Significance of West Asia

West Asia is pivotal to global geopolitics:

- Geography: Continental bridge linking Africa, Asia, and Europe; controlling trade and energy routes confers disproportionate global influence.
- Resources: Holds ~42% of proven oil reserves and ~35% of natural gas; controls critical chokepoints (Strait of Hormuz, Suez Canal, Bab el-Mandeb) carrying over 40% of global maritime trade.

- Civilization: Birthplace of early cities, legal systems, writing, and the three monotheistic faiths—possessing historical and spiritual value exceeding all material resources.

This very wealth has made it a target of intervention and fragmentation to prevent unity and sovereignty.

5.3 Integration vs. Fragmentation: Geopolitics of Unity

Two competing models define the region's future:

- Colonial-Neocolonial: Artificial division, weak dependent states, manufactured conflict—designed to enable external control.
- Decolonial-Emancipatory: Sovereign integration, genuine cooperation, and solidarity—framing borders as links

rather than barriers, determined by the will of the people.

TCGAQ's core thesis: fragmentation is a tool of domination; sovereign integration is the necessary geopolitical response. Al-Quds, as Palestine's capital and anti-colonial capital of humanity, is the indispensable path to lasting regional stability and Umma unity—its liberation acting as a catalyst for cohesion.

General Conclusions

Abu Faisal Sergio Tapia's Anti-Colonialist Counter-Geopolitics Theory of Al-Quds (TCGAQ) represents an indispensable epistemological rupture with Eurocentric traditions of international relations. Shifting analysis from hegemonic centers to colonized and aggrieved territories, TCGAQ demonstrates that the global map is not static

or passive: it is a dynamic space of sovereign struggle against domination.

This framework stands as a critical decolonial lens, revealing that the persistence of Palestine's colonial enclave and Al-Quds' occupation are not isolated anomalies—they are fundamental indicators of a Western-derived international law's inherent breakdown. Al-Quds in its occupied state represents the terminal point of Western colonialism, historically marked by genocide and crimes against humanity under occupation.

The research concludes definitively: just and final resolution of the Palestinian question—including full territorial sovereignty and disconnection from hegemonic financial and digital mechanisms—is not a local demand, but a structural prerequisite for a truly multipolar,

decentralized, and decolonized international order. Justice for Palestine is the cornerstone of a more equitable, domination-free global future.

Doctrinal Glossary (TCGAQ Lexicon)

To prevent dilution or co-optation by Western liberal frameworks, the following precise definitions are mandatory:

- Palestinian Sovereign Asymmetry: Operational doctrine for asymmetric response to superior military-technological power—leveraging deep cultural rootedness, community resilience, and sustained institutional resistance to make occupation unsustainable.
- Combined Unipolar Siege: Multifaceted hegemonic apparatus integrating political-military pressure, unlawful

unilateral sanctions, financial blockades, and cognitive warfare.

- Strategic Territorial Disconnection: Sovereign praxis to evade U.S. dollar extraterritorial enforcement—via regional currency baskets, alternative payment systems, and shielding value chains from speculation.
- Doctrine of Rootedness: Counter-geopolitical principle redefining territory by historical and cultural density rather than commodity value.
- Universal Episteme of Al-Quds: Central axiom positioning Al-Quds as a global moral barometer for measuring true sovereignty and emancipation from imperialism.
- Informational Sovereignty: A nation's capacity to autonomously develop,

manage, and control data and telecommunications infrastructure—breaking surveillance and algorithmic monopolies.

- Media Hollowing-Out: Institutional strategy to end dependence on Western hegemonic media by building sovereign alternative systems to counter unipolar propaganda.

SECTION: SCIENTIFIC ARBITRATION AND OPEN PEER REVIEW

TCGAQ has undergone independent external arbitration via Open Peer Review, with evaluations from Global South experts in International Relations and Political Science to support institutional registration.

Review I: Geopolitical Applicability and Multipolar Approach

- Reviewer: Dr. Carlos Santa María, Ph.D.
- Field: Humanology and International Relations Analysis (Colombia)

"I hold that the Anti-Colonialist Counter-Geopolitical Theory of Al-Quds (TCGAQ) by expert Abu Faisal Sergio Tapia accurately reflects the reality afflicting Palestine while mapping the forces denying its freedom and countering them to consolidate a multipolar world. Essential reading for strategic think tanks and holistic liberation projects where Resistance is the soul of Transformative Change."

Methodological Contributions:

- Cartographic diagnosis of structural variables and territorial control mechanisms.
- Links local dynamics to macro-geopolitical multipolarity.

- Provides actionable analytical tools for strategic research.

Review II: Epistemological Evaluation and Comparative Replicability

- Reviewer: Dr. Bruno Lima Rocha Beaklini, Ph.D.
- Field: Political Science and International Relations (Brazil)

"The theoretical contribution of comrade Abu Faisal is of great value. We live in an era of intense global contestation where few distinguish between universally applicable anti-imperialist dynamics and those specific to West Asian resilience. This framework provides the interpretive clarity to analyze anti-imperialism without falling into Orientalist traps. May this work grow and unite intellectuals committed to people's liberation, anchored in Palestinian

emancipation and Arab-Islamic self-determination."

Methodological Contributions:

- Provides anti-Orientalist, decolonial analytical categories.
- Validates transferability to other regions, explicitly Latin America.
- Integrates local political-theological currents as drivers of resilience.

Review Synthesis

Concurrent independent review confirms TCGAQ meets standards for analytical consistency and cross-context replicability across the Global South. The theory is formally registered as a valid explanatory framework for contemporary geopolitical inquiry.

ANTI-COLONIALIST COUNTER-GEOPOLITICAL THEORY OF AL-QUDS (TCGAQ) – AN ANALYTICAL FRAMEWORK FOR LIBERATION AND A NEW ORDER

[T = Q • (CG + A) / H]

Table

Variable	Definition
T	THEORY / ANTI-COLONIAL TRANSFORMATION – The geopolitical model of liberation and resistance.
Q	AL-QUDS FACTOR – The strategic and symbolic core of struggle.

CG	COUNTER-GEOPOLITICS – Active resistance and diplomacy of the Global South.
A	ACTION AND ANTI-COLONIAL ALLIANCES – Unity and coalition-building for a multipolar world.
H	UNIPOLAR HEGEMONY / COLONIALISM – The dominant power that divides and suppresses.

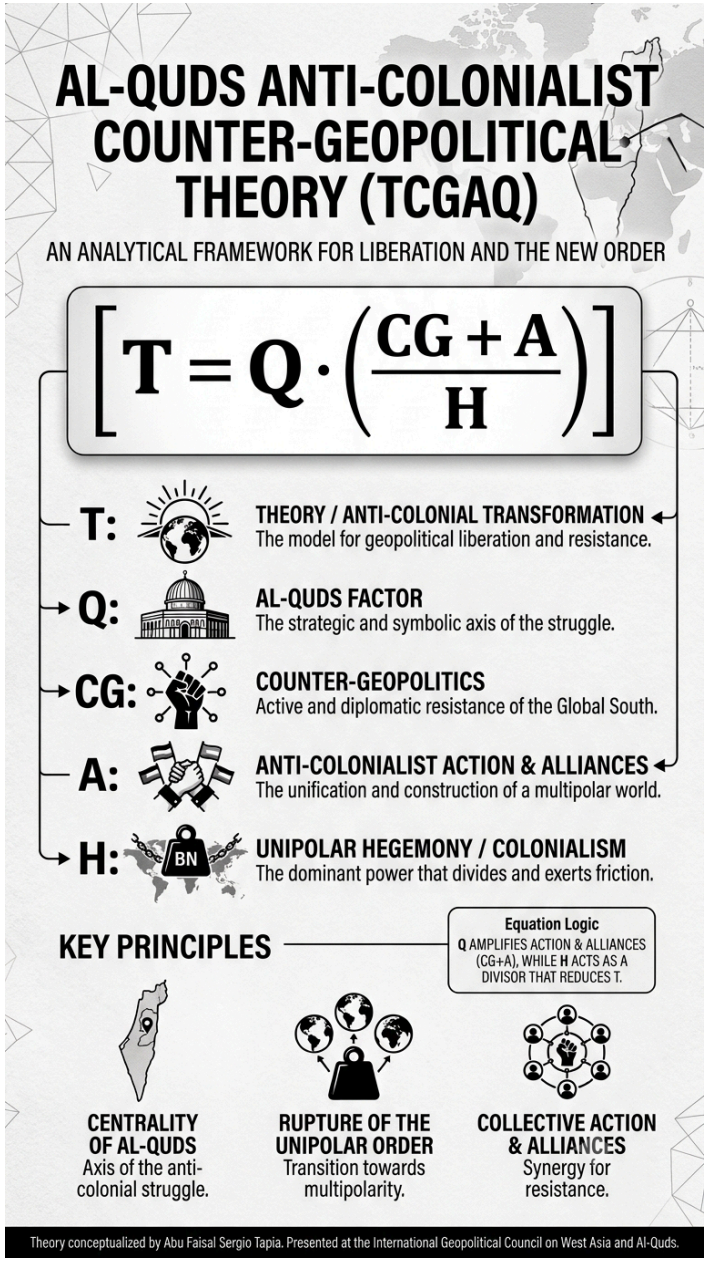
Logic of the Equation: Q amplifies CG + A, while H acts as a divisor that reduces T.

Core Principles

- CENTRALITY OF AL-QUDS – The axis of anti-colonial struggle.
- BREAKING THE UNIPOLAR ORDER – Transition to multipolarity.
- COLLECTIVE ACTION AND ALLIANCES – Synergized resistance.

Conceptualized by: Abu Faisal Sergio Tapia

Presented at: International Geopolitical Council over West Asia and Al-Quds


AL-QUDS ANTI-COLONIALIST COUNTER-GEOPOLITICAL THEORY (TCGAQ)
AN ANALYTICAL FRAMEWORK FOR LIBERATION AND THE NEW ORDER
$$\left[T = Q \cdot \left(\frac{CG + A}{H}\right)\right]$$
T:
THEORY / ANTI-COLONIAL TRANSFORMATION
The model for geopolitical liberation and resistance.
Q:
AL-QUDS FACTOR
The strategic and symbolic axis of the struggle.
CG:
COUNTER-GEOPOLITICS
Active and diplomatic resistance of the Global South.
A:
ANTI-COLONIALIST ACTION & ALLIANCES
The unification and construction of a multipolar world.
H:
BN
UNIPOLAR HEGEMONY / COLONIALISM
The dominant power that divides and exerts friction.
KEY PRINCIPLES
Equation Logic
Q AMPLIFIES ACTION & ALLIANCES (CG+A), WHILE H ACTS AS A DIVISOR THAT REDUCES T.
CENTRALITY OF AL-QUDS
Axis of the anti-colonial struggle.
RUPTURE OF THE UNIPOLAR ORDER
Transition towards multipolarity.
COLLECTIVE ACTION & ALLIANCES
Synergy for resistance.
Theory conceptualized by Abu Faisal Sergio Tapia. Presented at the International Geopolitical Council on West Asia and Al-Quds.

TCGAQ AS A SCIENTIFIC DECOLONIAL THEORY

Under contemporary epistemological standards and UNESCO Open Science guidelines, the Anti-Colonialist Counter-Geopolitical Theory of Al-Quds qualifies as a scientific model in the social sciences—specifically International Relations, Political Science, and Decolonial Studies.

It satisfies requirements for external scientific arbitration, transparent Open Peer Review, and permanent digital preservation in open-access repositories across the Global South and international community. Designed for wide dissemination under Attribution-NonCommercial licensing, with citation of the original source required.

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- Zenodo (Geneva, Switzerland/EU): [DOI 10.5281/zenodo.20650077]
- Harvard Dataverse (Cambridge, USA)

Geopolitical International Council over West Asia and Al-Quds

المجلس الدولي البيوسياسي حول غرب آسيا والقدس

Abu Faisal Sergio Tapia (ORCID: 0009-0002-5656-3315) is an international geopolitical researcher and expert specializing in West Asia and Palestinian affairs. With more than four decades of experience and activism in international politics, he has dedicated his life to the deep analysis of global conflicts. He is the author and creator of the Anticolonialist Counter-Geopolitical Theory of Al-Quds (TCGAQ), represented by the formula $T = Q \cdot (CG + A) / H$. This innovative framework, introduced in June 2026, challenges traditional Eurocentric paradigms through Decolonial Epistemology in International Relations, backed by over 2,000 live international media interviews across West Asia, China, and Russia.